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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A PSALM ATTRIBUTIVE.

Behold Thy children of the earth
Turn to Thee, O, Father.
Their sages and their gray-haired elders
Pause upon the brink of knowledge
To learn that all their wisdom
Has but brought them to Thy feet;
And they that are exalted
Of wealth and power in the nations
Hold their tenure but from Thee.
Throughout the eons of the past
Humanity has sought Thy truths,
And the pioneers of knowledge
Are but the heralds of Thy wisdom.
All vice that would pollute the soul
Exists not on the lighted way.
Hopes and ambitions centered all in Thee
Tend but to righteousness.
Thou art the God of Time and Space
And holdest within Thy heart safe locked
The key to all their mysteries.
'Twas Thou that rocked the cradle of the race
And through the faltering steps of youth
Hath led mankind unto the riper wisdom
Of this generation;
Our souls responding to Thy love
As budding roses to the morning sun.
As rain-drops fall upon the mountains
And are gathered to the ocean,
So are we from earthly dwelling
Gathered to the life immortal,
Thy kingdom of eternal summer,
There to live with Thee forever.

DONALD FULLER.

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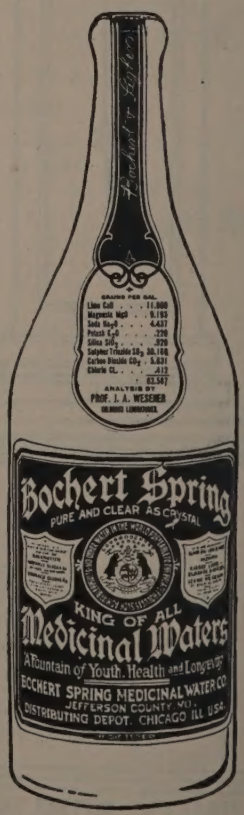

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVIII | THURSDAY, NOVEMBER 15, 1906 | NUMBER 11

*TO J. LL. J.

November 14, 1906.

Sixty-three! with toil and glee
High and strong as twenties see!
Oft November is but drear,
Gloomiest of all the year;
Yet it hath no fear or blight
For the soul possessed of light,—
Soul believing earth can wheel
Only to revive and heal.

JAMES H. WEST.

In another column will be found a communication from an esteemed correspondent who would correct certain implications in a recent editorial note concerning the missionary work of "Gypsy" Smith, the English revivalist now at work in America. In that note we did not mean so much to pass judgment on the work and method of the man who carries the familiar pet name as upon the standard set up by Dr. Hillis, who seemed to estimate "Gypsy's" power to "bring men to their feet" over and above the power of the men who work on longer lines and reach more fundamental depths. Comparisons may be invidious, but when forced we must rate the power of a Bushnell more highly than the power of a Moody; the work of Phillips Brooks more valuable than that of Sam Jones. The revivalist has a place in the religious history of the race, but his place is steadily on the wane. The moralist, the sage, and the religious philosopher also have their places, and these places are steadily on the increase. We will rejoice in any good that "Gypsy" may do, but we must not forget the more important work which he leaves undone and which others, less gifted in his direction, must and can do.

The *Australian Herald* is the title of the monthly organ of the Rev. Charles Strong, founder of the "Australian Church." The September number inaugurates its eighteenth year. It carries on its title page the portrait of Count Tolstoy, which is characterized as "the most remarkable man of a most remarkable age. * * * The prophet of a great faith, based not on sign or miracle, but on the rational and ethical nature of the soul—a faith with which he seeks to reform and revolutionize Society, the State, and the Church, and to usher in a really Christian civilization." The article is as discriminating as it is appreciative. It further says: "Tolstoy has not Browning's sense of human solidarity, and 'God' is to him more the inscrutable mystery than to the poet." "He is an individualist of individualists, ending, as the individualist must, in anarchism. Human nature is good. It is its false and artificial environment that spoils it," etc. This quotation indicates the virility of the message of Dr. Strong, who, in that, to us, far-off island continent, has been a pillar of cloud by day and a pillar of fire by night to the advancing army of religious unity and the spiritual freedom and ethical earnestness connected therewith. We wish the *Australian Herald* were more widely read by the religious editors of America.

In another note we have spoken of a monthly that comes all the way from Australia with its message of light and wisdom. *The Light of Reason* is the title of another, less pretentious little visitor that makes its monthly visits to Chicago all the way from Ilfracombe, England. It is edited by James Allen, who, if we infer rightly from the advertising page, resides at "Bryngoleu," a Welsh name of charming suggestiveness,—a hill of light, or the lighted hill. The pages of this little visitor are illuminated with helpful thoughts and the open spirit. In the October number there is a parable which tells of a farmer who offered on a given Monday to the boys of the village school "as many apples as each can carry away on his own person,—no baskets." At the gate a man was stationed to count the apples secured by each of the thirty or more boys. One lad was going away with thirty; another had only five. The first moral of this little story is that "there is as wide a difference in human capacity for taking as there is in nature's way of giving." The second inference, not from the book, is that the boy who provided himself with the deepest pockets is not necessarily the boy who deserved, who would appreciate, or make the best use of the apples. Perhaps the five-apple boy was more lovable than the thirty-apple boy.

"Homecrofters" is the taking name, borrowed, we believe, from Wordsworth, which represents a hopeful movement towards small farms and intensive tilling of the same, made possible by the irrigation triumphs in the arid realm. This movement finds its chief champion in Mr. Maxwell, whose *Talisman*, spoken of in a recent number of UNITY, is published at Watertown, Mass. At this time we want to specially call attention to a most interesting little book published in the interest of this movement, entitled "The First Book of the Homecrofters." It is a handsomely printed pamphlet of 120 pages, enriched with citations from Emerson, Ruskin, George Eliot, and

*Printed by connivance of Assistant Editor and Author without the knowledge of the Senior Editor.

their kind. It may be that the word "Homecrofter" will become a potent one in our American sociology and a beautiful word in our dictionaries. "Back to the country! Back to the soil!" is a cry that is to become a popular one. The heated strain of the city, the horrible distance between the less fortunate and the more fortunate, will surely eventually fill again with charm to the right-minded men and women the Wordsworthian dream of comfort.

> "A little croft we owned—a plot of corn,
> A garden stored with peas, and mint, and thyme,
> And flowers for posies."

In the last annual report of the Director, W. M. R. French, to the Art Institute of Chicago, published in the twenty-seventh annual report of the institution, occurs this paragraph:

> "The bequest of Sidney A. Kent, of $50,000, now becoming available, contains the following provision: The income of the fund is to be applied to the maintenance of the buildings or in such ways as the trustees 'may deem most conducive to the advancement of education in art of those pursuing courses of studies therein.'"

On this provision Mr. French comments: "A school, like a person, naturally matures gradually and requires certain time for development." Herein lies the wisdom of the testator. The wise financier must bank upon the intelligence of his fellow men as well as upon the integrity of the future if he would justify his money. The most lamentable form of infidelity, the only form of pessimism that menaces the future, is the distrust of the strong men of the future. The most faithless man in the community is the wealthy man who believes that all the world is plotting against him, and that the vast enginery of modern society, in the name of charity, religion, education, or art, is trying to rob him of his woe-giving dollars. The man who finds himself in possession of money is of some use in the world, but the man who gives his life in applying that money to the problems of society and of soul is infinitely more valuable.

Rev. C. W. Casson, Minister of the Unitarian Church at Ottawa, Canada, seems to be a rare combination among ministers, viz., a man with a message, plus skill in delivering the same; to follow his own parable,—a man who goes fishing where the fish are. He has invented "The Paragraph Pulpit," by which for five dollars, as he computes it, a man may preach to an audience of four hundred people every day for a year. This is to be accomplished by buying, at advertising rates, paragraph space in a daily paper. For this he starts a "Canadian Press Propaganda Fund," the possibilities of which he sets forth with all the skill of an advertiser in the little "Paragraph Pulpit," which is at hand, the contents of which is made up of a month's paragraphs, gathered together in attractive shape and convenient form. We have recently called attention to the advertising mania, but we would modify our dislike of the malady if all advertisers dealt in as legitimate wares as does this Canada parson. Here is a sample "Ad.":

> Happiness is the very seal and sequence of real religion. A long face is not the sure sign of a saved soul. A smile on the face is more conclusive evidence than scripture on the tongue. A smile is the sunshine of religion breaking through. The man who can see nothing to make him laugh is blind in the eye of faith. The exuberance of a happy life is its best proof of being lived in accord with God's law. Happiness is harmony. Sorrow is unfaith. Worry is wicked. Penetrate to the verities, and your faith can rise to the altitude of a smile.

Last Saturday Chicago had another mild attack of the foot-ball mania. The Minnesota University team met the Chicago University team on the Marshall Field and won, which victory carried with it doubtless much innocent amusement. But it was the misfortune of this writer to find himself in the Northwestern railway station at a late hour Sunday night when the train of twelve Pullman cars was taking on its load of "victorious" Minnesota boys and girls, the hope of Minnesota, the joy and pride of Minnesota, the delight of Minnesota's favored homes, and the scene was most depressing. A single group of fourteen young men, by actual count, were making the entrance to the train boisterous, dangerous, ribald, as an open quart bottle filled with fire-water was being rapidly emptied. We saw at least three or four young ladies, decked with the college colors, heroically steering their staggering escorts, who proudly wore upon their sleeves the letter "M," by sheer muscular force, to their car, where grinning porters relieved them of their burdens and proceeded to lodge them in their berths. On Monday morning, with throbbing heads and bad tasting mouths, these boys presumably will resume their Latin and their Greek; presumably also they will win out with honors and occupy honorable places in life. For they were not bad boys; they had few of the earmarks of the toughs, but we are old-fashioned enough to be greatly distressed over these spectacles. We have not exaggerated; we speak by count; we do not think such experiences are necessary to the development of the student; we think it bad, very, very bad, and very sad, and we would hold college institutions as well as public sentiment responsible for such disgraces. The names of these boys were noteworthy as well as notorious at the Northwestern station last Sunday night; in the interest of their future, the disgrace should follow them onto the campus promptly.

We print in our Congress Department a most interesting and encouraging account of the recent meeting of the "Massachusetts Federation of Churches," an organization which has set itself to a more executive and administrative task than either the Congress of Religion or the New York State Conference of Religion. Already, as our readers will see, the Massachusetts churches have made encouraging progress. The theoretical, or, if the word is preferred, the "theological," battle has largely been fought out in the Study and such pulpits as are manned by ministers who have received their training at the hands of the well equipped modern schools of all denominations,

are declaring for the common grounds, the common faiths, and the common hopes of all denominations, the more pertinent demand of conscience is, "What are we going to do about it?" "When is this blessed gospel of unity to be applied to the over-churched communities?" "When is it to touch with life the churches in city and in country, whose local power and neighborhood influence is to a degree paralyzed by the denominational consciousness that segregates it from its companion workers, making pastor and people more conscious of the touch of the remote churches of its own name than they are of the neighboring churches, whose field of labor and religious responsibility overlap their own?" "Why should the First Baptist Church of Cedarville be in closer touch with and more interested in the First Baptist Church of Elm Grove, two hundred miles away, and be more ready to coöperate with the same than it is with the First Presbyterian and the First Methodist Churches of Cedarville, which are just across the way? Massachusetts, the headquarters of schism, historically speaking, must yet lead in the work of re-uniting. The conscience that in the early part of the nineteenth century divided its churches, in the twentieth century will unite them again.

UNITY ventured to speak of Russell Sage's will, in which he left his vast millions for his wife, an old lady of seventy-eight, to distribute, as cowardly. A man skilled in manipulating money was very unkind in forcing the arduous task onto the shoulders of his faithful helpmeet, however willing she may have been to assume the charge. How onerous this task has been the world has had its first hint in the sad confession of the old lady, that she has had but two quiet days since the death of her husband, and that she has received over seven thousand letters, which have led her to harden her heart towards all petitioners, which she calls "Beggars!" She also indicates her distrust of any help rendered to institutions, organizations, even the churches, to the welfare of which she is committed. She declares her purpose to give the money chiefly to individuals. She quotes the grewsome humor of her husband, who, in response to her declaration that were she entrusted with millions she would make individuals happy, replied that under such conditions individuals would make her unhappy. There should be only words of sympathy and admiration for this distracted old lady,—much sympathy with her in her hard task; and great admiration for the heroic way in which she takes up the burden. But the sweeping way in which she dismisses institutions, endowments, and the corporate activities of human life, ill become the fortunes that have been accumulated through corporate activities, many of them fell corporations. The purposes of Mrs. Sage are benign. It will be a sad recital that is yet to come of the utter incapacity of one woman at her advanced age to do the work which only a master financier should handle, and even then the work would be disappointing; for no righteous disbursement can atone for the wrongs done in unrighteous accumulation. The plain truth is, as now all agree, that Russell Sage was a miser, a mean man, who accumulated much of his wealth by virtue of his meanness, and no post-mortem "charity" can atone for it.

We very willingly make room in our correspondence column for the communication of Mr. E. M. Winston concerning our editorial on the Chicago public school "turmoil." We thought we had taken great pains to acknowledge the high service rendered by the teachers of Chicago in the "tax-dodging suits" which, through their activities, were carried to successful issue. But we do not believe it is wise to assume that such extraneous activities should become habitual on the part of the teachers. We do not believe that the present tendency to make permanent organic activities in the interest of the "making-a-living question," as Mr. Winston calls it, will in the long run advance even the material interests of the teacher. We are not prepared to accept his grim dictum that our present "industrial organization," bad as it is, "leaves to starvation the person who considers only the excellence of his work." We believe that we know of several thousand people who are not being starved as a result of such devotion. At least for the betterment of the "industrial organization," if for no other reason, we would like to encourage all teachers, as well as other workers, to face such starvation and fear not. Another correspondent, whom we greatly respect, in a personal letter is surprised at our last week's editorial, "knowing that UNITY has no sympathy with the sordidly plutocratic and sectarian anti-Catholic agitation that is now being made for the purpose of discrediting the good work of the school board." These words show to what violent extremes and painful alternatives the logic of debate, a two-sided issue, brings us. In our pacific temper over this question we cannot see so clearly a drawn issue; we believe that there are no such two sides to the question,—one for democracy and the other for plutocracy; we are not a little bit afraid of Catholic domination; we sincerely believe in the essential wisdom and entire integrity of all the members of the present board, and that it is unfortunate that that body should be riven by debate, which should be united by study. For this reason we deplore the putting of the teachers' federation on a "war footing," when last week it increased its dues, adding thereby three or four thousand dollars to its revenue, revised its by-laws so as to take into its membership those who are not engaged in the work of teaching, and authorizing the hiring of halls and the soliciting of speakers to carry on the agitation. This is carrying on the "fight" which Mr. Winston pleads for in dead earnest. Meanwhile we fear "school keeping" may suffer. For the reassurance of our critics we may say that we have "carefully read *both sides*" in the papers and that we base our conclusion on no newspaper reports or any of the hot things said or done in this

passing and much to be regretted controversy, but on many years' intimacy with the public school problems and workers in the city of Chicago.

After Election

The state of New York has gone overwhelmingly democratic with the exception of the head of the ticket, and Hearst was defeated by only fifty thousand or so. It is obvious that he was defeated, not on account of the principles he advocated, but on account of the methods of his advocacy. It is equally obvious that Hughes was elected, not on account of the party he represented, but on account of his opposition to the men and methods that made his party notorious. To the impartial student the results of the election elsewhere teach the same lesson. In Chicago over forty thousand "Independents" broke away from party trammels, most of them from the democratic ranks, because the notorious machine of the notorious Sullivan et al. was weakened from the inside. The republicans "swept the city," not on account of the righteousness of their cause or the nobility of their candidates, but because of the ignominious trading and compromises which made the Deneen "lion" and the Lorimer "lamb," and their respective followers, which on previous occasions have waged heroic battle in the interest of some kind of an alleged "purity," laid down together, and because "respectable" papers, as intimated last week, entered into a conspiracy of silence in regard to all the bad men and bad methods on the republican side, a conspiracy of "righteous indignation" concerning the "dangerous" Independents, who were backed by the "black beast," Hearst, although every intelligent man in Chicago knew that the "Independent" candidates, particularly those who stood for the important new judiciary of the new municipal court, were made up of men of exceptional ability and were beyond suspicion of complicity with any fell Power. It was pathetic to see the "sensitive" consciences who fled from any man who was spoken well of by the "Hearst papers," while they had no word of warning against the men who have outraged the honor of Chicago over and over again, in the legislative chambers of city, state and nation.

The hand of the administration, the power of the federal machine, was too obvious in Chicago politics as usual. The President of the United States has, for all his heroism and worthy independence, seldom touches municipal affairs in Chicago with a clarifying and an ennobling hand. The power that put "Doc" Jamieson into a position of trust, spite of the conscience protests of her most honorable citizens, that made Busse a party "boss" postmaster in lieu of an expert official who, by virtue of his efficiency, had won the confidence of the same class of citizens, gave to one of the candidates of Chicago the following campaign document, which was widely delivered the day before election, through the postoffice, to the voters in his district:

THE WHITE HOUSE,
WASHINGTON.

OYSTER BAY, N. Y., July 25, 1906.

My Dear Mr. Madden:

I thank you heartily for your letter. I take this opportunity of saying to you how much I have appreciated the effective support you have given to the various measures demanded in the interest of good government, the passage of which by the present Congress has made the session which has just closed one of the most remarkable sessions of Congress with which I am acquainted.

With hearty good wishes, believe me, sincerely yours,

THEODORE ROOSEVELT.

Hon. Martin B. Madden, M. C., Chicago, Ill.

The same mail carried to the same constituency the following document, signed by some of his near neighbors, who were incapable of personal or political animosity, but who represent an opinion based upon close intimacy with public affairs and public men in Chicago for many years:

Martin B. Madden is the Republican Congressman of the First District. He has been little known in Congress except as a shifty politician. He began his political career as a Democratic candidate for alderman. Having afterwards been elected as a Republican, further demonstrated his non-partisanship by joining Democratic Johnny Powers in a combine that sold the city to Yerkes.

He went into the Western Stone Company as president and by his pull he forced the city and property owners to buy Western Stone Company's stone. Through his influence he kept the Drainage Canal from selling its stone and cost the people of the district immense sums that went to him and to his company. He voted for the lake front settlement with the Illinois Central after the railway made a contract with him to build its west retaining wall of Western stone. The railway started with concrete, put in limestone as long as Madden was in power in the City Council, and now is finishing with concrete. There is a visible sign of his "business management" of a public office in the concrete and stone at the south end of that west wall.

He made a record in the council that was a disgrace to him and to his city. It is also a fact that he went into the council poor and when retired was rich. He was a Democrat until he found it paid to be a Republican. He advocated decent things unless he was needed to secure indecent things, then he went to any length to secure special privileges for his friends. He was faithless to his oath of office, to his party, to his city.

Why vote for Martin B. Madden? There can be only two possible reasons for a self-respecting Republican to vote for a man whose right to public confidence was so significantly challenged four years ago, when his audacity in running for this same office was rebuked by a defeat in an overwhelming Republican district, viz.:

1. The partisan reason that seeks party and party victory at the cost of civic honor and personal integrity, consequently accepts the dictation and domination that come from below.

2. The missionary purpose of encouraging a bad man to reform, this dangerous purpose being encouraged by the plea, "He has been good since he went to Washington and promises to grow still better if returned."

This offering of a man with a smirched record as a support to the administration is an insult to President Roosevelt. This making a reform school of the House of Representatives is an indignity to the nation.

This refusing on the part of the Republican party in Chicago to take cognizance of the "Gray Wolf" scandals in its history indicates paralysis and predicts its doom, unless there comes from the within the mental protest that will show that in the First District, now as four years ago, a *decent* Democrat is preferred to a *damaged* Republican. All the evidence then offered as to the unworthiness of Martin B. Madden to a seat in Congress is still valid and we forget it at our peril.

Why vote for Madden when a man like Martin Emerich is his opposing candidate? Mr. Emerich has been elected in this district, and is well known as a consistent, conservative and capable citizen, qualified by experience and an honorable record to be a worthy representative of this district.

We print these two documents that they may offer food for reflection in the deliberation of *post-election* days.

We have no disposition to impugn the motives of President Roosevelt, but here are indications that his

judgment may sometimes be based on inadequate data; that he is too much under the influence and guidance of that constituency that represents Chicago and the state of Illinois at Washington, a delegation which, in the bulk, reflects little credit upon its constituency. With few exceptions they do not represent those who are conspicuous for intellectual power, moral elevation, or worthy leaders in civic reforms and progress.

The significant footings in the last election returns are those in the last columns of the ballot,—the Prohibition, Socialist, Independent and other columns. The surprising increase in these footings is the "hand writing on the wall." Let republican and democratic manipulators and "Leaders" take notice!

Money Love the Root of All Evil

If ever in the history of man we could preach freely from the text that love of money is the root of all evil, it is now. But the worst of the evil is not the deprivation of the many, but the misery of those who get the most. The love of money is a curse because it shuts out so effectively noble ideas and creates that sort of ideals which can be bought and sold for cash. We do not mean to say that a millionaire may not have grand purposes in life, and splendid visions of duty—only that he is not likely to have anything of the sort. Even our preaching and Sunday school-teaching millionaires make a queer muddle of it. They are obliged to excuse the enormous accumulations which they hold without sharing in any sense whatever with the poorer brethren in the same church. Christianity is moral democracy; it is ethical quality, and you can make nothing else of it. A man who makes the Golden Rule cover simply cover his love, while his business affairs run on an entirely different gauge, divorces what God has put together. What we have got to find out, individually and collectively, is a better method of sharing. We have learned to coöperate in production; we certainly have never learned the art of fair distribution. From first to last Jesus, although not, in the ordinary sense, a socialist, certainly taught and practiced just as much material as spiritual fellowship.

The love of money is a curse because it quickly becomes a burden. No man can have control of a very large amount beyond that which covers his necessary expenses without becoming a slave to that which was intended as a servant. What can one make of the history of our men of wealth, but that of a new kind of bondage? We have one millionaire in hiding; a half-dozen more under arrest; Mr. Carnegie tossing his thousands to right and to left, because he holds that no man should die rich; other millionaires broken wrecks, and one of them dropping dead because their careers have been open to investigation. It is a sorry story, through and through; violated trust; a hunger for wealth that cannot be appeased; a gnawing greed that eats up family affection, honor, and manly worth.

It is impossible to escape the question, Why do people desire to pile up wealth? Half as much would give twice the pleasure; and yet the passion lashes them on to acquire more. Care, carking care, becomes perpetual. Locks and keys are a science. Invention and shrewdness exhaust themselves in protective defenses. The banker loots his bank because he is dissatisfied with more than enough. Money has a real value, just as much as potatoes and wheat; but the holder of a fair income in his longing for more than his honest five or six per cent, grasps after twenty per cent and loses all. Nor does the worst of it come to light. The saddest part of this history is where the moderate investors, in our villages and on our farms, are tempted to become acquisitive, and end in poverty. Not a few of these, who are compelled in old age to suffer pinching want, are ministers of a better gospel.

There is no class of people more to be pitied than those who are successful in this rage for inequality; those who have to bear the obligations which are imposed, or supposed to be imposed by wealth. It is almost impossible to sustain a wholesome family relation. Dr. Eliot wisely says that the most serious disadvantage under which rich people labor is in the bringing up of their children. "It is well nigh impossible for a very rich man to defend his children from habits of self-indulgence, laziness and selfishness." They are not compelled to do anything for themselves or for their parents and brothers and sisters. Their training is artificial. The schools which they attend are specifically for rich people's children, and their education becomes tainted with a lie from the outset. The sister of a millionaire testifies that no man of immoderate wealth is in a condition to wisely train a child. On such testimony the judge removes the child from the father's care.

The wealthy suffer from a new disease, the impossibility of democracy. They lose the ozone of human sympathy, and enter into the kingdom whose streets are paved with gold. The simple life is dead to them. The true satisfaction of life comes from those simple and homely relations, from which the very wealthy are debarred. The temptation is altogether too strong for common human nature to enter paths of display, if not of impurity. Whatever excuse Thaw may have had for the crime which has sent him into prison, his wild career has been the result of having too much money. It is undesirable every way for a boy to inherit more than just enough to keep his energies from being crippled in the outset of his career. A millionaire is quoted as saying recently: "I have got to get rid of this accursed stuff. I do not draw a single free breath, or live a safe hour. I do not dare to leave it in my family." Mr. Carnegie was not right when he said that the amassing of wealth was breeding a new class of citizens, men peculiarly capable of handling large responsibilities. We have not a dozen sons of millionaires notable for this exceptional power. On the whole let us go back to the old prayer of Agar, "Lord, give me neither wealth nor poverty."

E. P. Powell.

THE PULPIT.

The Hope of the Nation

A PAPER READ AT THE NATIONAL PURITY CONFERENCE AT THE ABRAHAM LINCOLN CENTRE, CHICAGO, OCTOBER 10, 1906, BY MRS. ROSE WOODALLEN CHAPMAN, OF BROOKLYN, N. Y.

The hope of the nation as well as its despair is its children. The boy of today with his ball and bat, the tiny baby just beginning to reach out after the unknown, hold in their little hands the destiny of our nation. We may formulate great plans for the future, map out tremendous undertakings, conceive of a glorious development of our national resources, but unless the little ones of today are fitted to assume these burdens, our conceptions will come to naught and our plans be crumbled into dust. If it were not for our faith in the ability and the perseverance of the future citizens of our country, we cannot enter upon such a gigantic enterprise as the digging of the Panama Canal. The irrigation of our Western lands must also depend largely upon the engineering skill of those who are not yet out of college.

It is well that we have this faith, for without it, our national life would come to a standstill. We must mortgage the future for the benefit of the undertakings of the present. We must confidently expect that our plans will be adequately carried out, or we would not have the heart to make these plans. We must believe in the future greatness of our country, or we will not take pains to lay the foundations today deep enough and broad enough for its future towering superstructure.

But it is not enough for us to be content with faith. It will not do for us to shut our eyes and blindly expect that the addition of years will develop in the youth of today all that is necessary for the tremendous work that will fall upon their shoulders when they step into the responsibilities of maturity. We must show our faith by our works. It is not enough for us to make great plans for the future, we must insure their completion by seeing to it that the future citizens of our country are fitted to their great tasks.

This appreciation of the value of the young is a recent development in these modern times. Greece had an appreciation of the importance of the proper training of the young, but only within a comparatively few years has it dawned upon the leaders of our nation that this was a subject worthy of their consideration. Great work has been done by private individuals and by numerous organizations during the past fifteen or twenty years. Bulwarks have been thrown up around the child to protect him from the contamination of evil. This, naturally, was the first step taken by those interested in the protection of the young, and we are to hear much concerning the magnificent work done by the many organizations, who have nobly undertaken this great task. Experience, however, has taught us the sad lesson that no laws could be made strong enough, no oversight vigilant enough, to insure his absolute safety from contamination. Thus we have been brought to see that it is not enough to attempt to protect the child from without; we must provide him with that within himself which shall render him able to resist the forces of evil. Hence we find the subject of moral instruction receiving more and more consideration. When first suggested, it was looked upon by the majority as impossible and inadvisable. When the first books were written, some fifteen years ago, showing just how the mother could present to the child's mind the information concerning himself and his origin, so that he could be protected from the false information of chance, or wicked companions, they were cordially received by only a few. There were some fathers and mothers who felt that in these books, they were receiving the very help that they needed most, that their hearts had been crying out for. The leading periodicals refused to print advertisements of these little unassuming books, and the leaders of thought were afraid to give their author an opportunity for a public presentation of the necessity of such instruction. But impelled to her God-given task by an appreciation of its importance to our national life, this pioneer went on her quiet way, overcoming by force of her personality, the beauty of her thought, and the purity of her diction the mountains of prejudice that surrounded her.

It is a wonderful thing to be able to see in one's lifetime so great a change take place in any field of thought. The very periodicals that refused even advertising space for this subject, today are printing written editorials upon this very subject. Pulpits, that were once closed to its consideration, are now thrown wide open, and the atmosphere of the whole nation is purified because one woman had the courage to throw open the windows and let God's sunshine dispel the gloom. In its pure white light, shapes that had looked ugly and forbidding were found to be beautiful representations of the holiest thoughts of the creator.

It is not my purpose, however, to dwell at length upon the instruction of the young. The need for that is now acknowledged by the country at large. The wise methods of presenting this instruction are more widely comprehended than before. What I wish to do is to call your attention to the necessity for another step forward. We learn that it was not enough to protect the children from evil knowledge; we must provide pure knowledge in its place. I now maintain that it is not enough to give them pure information without giving them definite ideals toward which their knowledge should be directed. The question I bring to you is this: What ideals are being put into the hearts of the young people of today? Are they adequate ideals; are they developing the best citizenship; will they bring about the highest individual characters; will they provide our nation in the future with citizens of the highest type?

We are teaching our boys to be honest, upright, ambitious, progressive, persevering, loyal to the traditions of their country and devoted to its best welfare. We are giving our girls a broader outlook upon life than ever before, teaching them their individual possibilities, giving them educational opportunities, and instilling into their minds ambitions that leave them out of the national life. In fact, there are some who question if we have not thrown the doors open too wide for our girls. They maintain that woman should devote herself to the home and that these broader opportunities are luring her away from that which should be her life-work. It may be they are right, it may be that other avocations are so tempting that the women of the present are turning their back upon the profession of home-maker and child-trainer, but the fault does not lie in the opening up of wider opportunities to her. It is not that these new avocations are too tempting, but rather that the calling of wife and mother is not made alluring enough. What, shall we for the sake of preserving our national existence make slaves of our women, shut in their faces the door of opportunity, in order that they may be forced to

devote themselves to the work that is more essential to our national life? Women who would be content to live under such restrictions would not be worthy mothers of American citizens. We could not hope for great statesmen, or daring workers from such mothers. No, such a backward step would be indeed fatal to our national life. There is another, and a better, remedy. We claim that motherhood is the greatest profession in the world, then let us give it the honor that is its due. Let us make the profession of motherhood so alluring that those who do not enter its portals will look upon themselves with pity, rather than as do too many of the present day with exhilaration that they have escaped its drudgery. I do not mean that we should sentimentalize over womanhood; we have too much of that already. Fine phrases cannot well contend with the more powerful arguments of money and position. The woman who is successful in business has her own independent income and is recognized as a potent factor in the life of the city in which she lives. The successful author or artist is looked up to by her fellow townsmen and introduced with pride to the chance visitor. Even in the lower walks of life, the successful woman has the independence of her income and the position which results from it, but did you ever hear of a successful mother, who was pointed at with pride, who had an income of her own, who was looked up to as an authority in her own particular field. As a rule it has been considered enough to say that a woman was a mother without considering whether, or not, she was a good mother. If we are, however, to look upon motherhood as a profession, we must develop professional pride. There must be some distinction made between successful and unsuccessful mothers in order that the latter may be encouraged to make an effort to reach the level of the former. The fact of the matter is, we, as a nation, do not look upon motherhood as a profession, but simply as a condition of life essential to the maintenance of the nation, and it is to this very lack that I feel our attention should be directed.

We must make motherhood seem honorable, praiseworthy, something to be desired I have said; how are we to do this? To my mind, the first step in that direction is to elevate the profession of fatherhood. How strangely the phrase falls upon our ears; we are not used to thinking of fatherhood as a profession for men. We expect our boys to fit themselves to be lawyers, preachers, engineers, architects, business men even, but fatherhood will come to them by chance, a mere incident in their daily lives, to which they give but the minimum of thought and attention when occasion demands. We have not considered that preparation was necessary for this. We have talked a great deal about training girls to become wives and mothers. We think special courses ought to be opened in our high schools and colleges to fit them for this work, but up to the present time have you ever heard it suggested that corresponding courses should be opened for boys to fit them for husbandhood and fatherhood? Why, even the phrase "husbandhood" sounds strange in our ears, as though it were a word that did not exist; yet, is the father any less essential to the continuance of our national life than is the mother? Does no responsibility rest upon his shoulder, when by his act another human being has been brought into the world? Moreover, we are told that, without doubt, the high percentage of divorces obtained each year in the United States, which threatens the stability of our national life, is due in large measure to the ignorance of women of those duties which pertain to the care of a home and a family. But, let me ask you, how many do you suppose are due to the ignorance on the part of the husband of those obligations which fall upon him when he takes upon himself the duties of husband and father?

I do not believe we can ever make our girls feel that motherhood is a profession on a footing with the other professions in the world until we have shown them that the men look upon fatherhood as a worthy profession for them to follow. For one thing, until men themselves appreciate the honor of fatherhood, they can never give the motherhood its rightful due.

What then is to be done? We must begin today to instil into the minds of our young people lofty ideals of fatherhood and motherhood. We must teach our boys that they are training themselves to be successful business men, not for the sake of the money there is in it, nor for the sake of the position or the honor that may be theirs, but rather in order that they may become the most successful fathers possible. Upon their business ability will depend the physical, mental, yes, even moral welfare of their families. The ideal, presented the boy today, is essentially selfish. He is trained to be a good lawyer, a good architect, a good engineer, for the sake of the gratification of his own ambitions. What wonder, then, that he oftentimes tramples ruthlessly over weaker companions and even transgresses moral law, in order that he may reach the culmination of his desires? Success is pointed out to him as the great aim of life, success in a business way that can be seen by those around him, that can be counted in dollars and cents and render his competitors envious. What power have the ideal longings of the adolescent youth against the mighty forces of the business world? He has left behind him the gentler dreams of goodness and truth and beauty and feels himself a man, presses on with the men around him in the mad race for apparent victory.

The recent revelations of our business world prove, beyond a doubt, that our young men need to be inspired with ideals that can withstand all the allurements of the modern business life. I know of no force strong enough to enable any man to stand alone against the onslaught of these tremendous forces. It is the man whose heart is strengthened by the thought of wife and children, who is able to come out victorious, and it is not always necessary for his wife and children to be existent realities. The man who has painted to himself vivid pictures of these which are to be in later life all in all to him, is almost as well equipped for the fight as the man who can look into their faces each day before plunging into the maelstrom of business. So, I say, the boys of today need to be given ideals of husbandhood and fatherhood. What a tremendous power lies in those words, that we, in the past, have allowed to go to waste. What does the boy care if the gratification of present pleasure means some slight disaster to himself, but let that boy understand that his present action may mean the blasting of his children's lives and his manhood wakens within him. He withstands the temptations that surround him, and for the sake of those future children renews the conflict with increased vigor. He studies for the sake of those future children. He develops his body that they may be strong. He cultivates the qualities of his soul, that they may be beautiful in spirit as well as in body. He goes into the business world equipped for his life, not only with well developed and thoroughly trained faculties, but also with a definite aim in life and a lofty ideal to draw him ever onward. He lays the foundation of his business broad and deep for he knows he is building, not

for the present but for the future, not for himself alone, but for others, whose welfare shall be a thousandfold dearer to him; and when they come into his life, he is ready to be to them all that a man should be. He takes up these new obligations with a feeling of awe and devotion that is not, I am sorry to say, often found nowadays. He devotes himself to considering ways in which he may become a better husband and a better father, even as he expects his wife to devote herself to her own home. When this, I say, is the attitude of mankind toward husbandhood and fatherhood, then will we find our young women looking with different eyes upon the profession of wifehood and motherhood.

But I believe there should be more than word-honor given to the mothers of our land. Upon them depends the continuance of our national life. They are deciding whether our nation shall advance or retrograde. If they so train their children that the men and women of the future are strong and true, our national life will be strong and true, but if they give way to each childish whim and allow youthful ills to develop uncontrolled and unrestrained, our government must, in time, inevitably disintegrate. We have occasionally striking instances of what a boy, whose every wish from childhood has been granted to him, will do when he reaches maturity. One such is in the Tombs at New York City, awaiting his trial for murder; and doubtless in our penitentiaries many others will be found reaping the harvest which their thoughtless, untrained mothers sowed. Since so much depends upon the wisdom of the mothers of our land, does it not seem strange that more is not done to insure their fitness for the great tasks laid upon them? Our Government turns its attention to the development of the arid lands of the West, to learning what crops may best be planted in different localities, to protecting new industries that they may grow and develop, but it pays no attention to those who have in charge its crop of future citizens. We can talk about the profession of motherhood and the value of mothers to the nation, but until some recognition of that importance is incorporated into our national life, I fear our talking will do little good.

That the nation is beginning to realize the value of the children is evidenced by legislation, both accomplished and attempted. There are Child Labor Laws that are endeavoring to cope with the great wrong of employing children during the years when they should be growing, studying and developing. There are juvenile courts being instituted to see youthful offenders are really reformed rather than contaminated and degraded by association with hardened offenders. Last winter there was even introduced into both houses of the National Legislature a bill for the institution of a Children's Bureau. Let us consider for a moment what this National Bureau was expected to take charge of. We are told that the Bureau was to investigate and report upon all matters pertaining to the welfare of children and child-life; especially the questions of Infant Mortality, the Birth-rate, Physical Degeneracy, Orphanage, Juvenile Delinquency and Juvenile Courts, Desertion and Illegitimacy, Dangerous Occupations, Accidents and Diseases of Children of the Working Classes, Employment, Legislation Affecting Children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children. The purpose seems a broad one and should result in much benefit to the children, but how about the mothers, where do they come in? Are they of no importance to the nation? Is not their health, strength and condition of morals worthy of consideration?

But what, you ask, would you have? What recognition can the Government give of value to it of mothers?

Let me ask you another question: What recognition does the Government give of value to it of the men who defend it in time of war? She pays a salary, you say, but only to those men who give up all other pursuit and so must be supported by the Government. How about the volunteers? Yes, you admit they are paid in time of war. Exactly; and do they risk their lives any more at that time in defending the nation than does the mother who gives to it another citizen? Why should she not receive some money compensation at her time of risk and, in reality, of national service? She is incapacitated from following her usual pursuits, whether it be without the home or within. Her illness necessitates extra expense, which can often be ill afforded, and the high infant mortality among the poorer classes speaks most eloquently of the results of this national neglect.

Much attention has been paid in the last few years to the utterance of our President on the subject of "Race Suicide." We were told, moreover, that we women were chiefly to blame for this danger of our national life, but I maintain that, until our nation has learned the efficacy of race economy, no man has a right to cast upon woman any of the blame for race suicide. If there is any danger at the present time to the continuance of our national life from a decrease of population, I insist that it rests upon the shoulders of our legislators who will not open their eyes to the necessity of making adequate preparation for the preservation of the life of those children who are being born into the world. If we had decreased infant mortality to the lowest possible figure and still were following behind in our census report, we might then turn our attention to the subject of race suicide, but our problem at present is, as I have said, race economy.

We are accustomed to look upon ourselves as the most enlightened and progressive nation in the world, but in reality a little investigation will tell us that in some matters our rightful place is near the tail end of the procession. In this matter which I have been presenting to you, we are woefully negligent as compared with other countries. While other governments have not yet come to the point of recognizing the monetary value of mothers to the nation, they have become aroused to the danger which threatens their national life from allowing an undue strain to follow upon the prospective mothers. Although they have not advanced to the point of adopting positive measures, they have already taken prohibitive steps in the right direction. For instance, in Switzerland the employment of mothers is prohibited for two months before confinement and for the same period afterwards. At present the English law forbids the employment of a mother within four weeks after she has given birth to a child, and the trend of public opinion is in favor of the extension of the period of exemption to the standard set by the Swiss law. Civilized nations may well hang their heads in shame to learn that among savages, it is the universal custom to exempt their women from toil during stated periods prior to and following child birth. There exists no legislation along this line in the United States, in which respect we stand alone among the great nations and behind the savage of all lands and ages.

Not only is the employment of the mother just previous to and just after the birth of her child detri-

mental, but as long as there are young children in the home, the welfare of the nation demands that the mothers should be able to remain there to care for their little ones. It has been established, beyond the possibility of a doubt, that the employment of mothers and the ensuing neglect of their infants is a serious cause of infantile mortality and diseases. At present, when we hear of these facts, we shake our heads and murmur, Too bad, too bad; but apparently we see no way out of the difficulty. I believe, however, that the time is coming when these problems will be solved and solved in the right way. It will not come today,—it might not come within my lifetime, but if the children of the present are given right ideals it will inevitably come in the future.

When the boys, who have been taught from earliest childhood the value of mothers to the nation, have grown to manhood, they will see to it that such legislation is passed as shall give proper protection and care to the mothers at the time when it is most needed.

As I look into the future I see a great change in our national life. At the apex of the national pyramid I see the child as the item of greatest importance in the national life. The laws are made with his welfare in mind. Unnecessary temptations are not spread before his feet, nor is he allowed to wander ignorantly through life, escaping deadly dangers, if indeed, he escapes only by the merest chance. Everything that aids in his right development is looked upon as valuable and as a result of this standard of measurement the father and mother come next to the child in the eyes of the nation. Their health is of importance because it will affect the health of the future citizens of the nation. Their mentality is given opportunity to develop that he may have the best endowment possible and their moral and spiritual natures are fostered and strengthened that he may be endowed with the most God-like qualities.

As childhood is thus exalted to its rightful place, there dawns upon the world a comprehension of the beauty of God's plan of creation. Darkness flees away before the flooding light. There is naught to be concealed for all is now understood and restored to their right relations. All elements of life show that they are, as God pronounces them, good. In that day shall God be with us, for each man shall see in all around him naught but God, for each man shall be pure in heart.

CORRESPONDENCE

CHICAGO, Nov. 9, 1906.

Editor of UNITY:

Your editorial in the last number concerning the Teachers' Federation is founded, it seems to me, on forgetfulness of fact.

Of many of the questions involved in the present controversy I do not profess to have adequate understanding. The estimate of their importance in the Watch Tower is entirely correct—they are academic questions to be soberly reasoned out, and not in any sense fundamental or revolutionary. In so far as it is not absolutely dishonest or untruthful the present turmoil, for which the Teachers' Federation is not in any wise responsible, is the result of misunderstanding.

I doubt not that the teachers, of the Federation or not, would much prefer to be able to do their work without stopping to consider the money question. I have not the slightest doubt that the schools would be far more efficient if the money question, the question of making a living, was not a necessary subject of individual thought and planning. But our industrial organization requires that individual thought and leaves to starvation the person who considers only the excellence of his work.

This fact the teachers discovered, and they discovered further that in sheer matter of self-defense the step they took was essential. The facts which brought them to a realization of their position were, speaking in outline, these:

1. Pledges of advance in pay made by the board were year after year systematically ignored, a state of facts which was very similar to that which has aroused so much indignation of late, but was of very great magnitude and had, in my judgment, less excuse.

2. This was justified by the financial needs of the board, which grew out of the fact that a very large proportion of the property of the city was not taxed or was taxed inadequately.

3. One source of deficiency lay in the default of the State Board of Equalization. This board had had for years a rule for the taxation of corporations, including the railroads, yet for thirty years had failed to make a pretense of enforcing that rule, except as to a very small number—five, I think—of the smaller railroads.

4. The Pennsylvania railroad was one of those which had not been taxed. Mr. Loesch was for years attorney for the railroad company and a member of the school board. This is merely an example. No doubt the other tax dodgers, corporations and individuals were as well prepared to see that the school board took no steps to compel the Board of Equalization—whose history is yet to be written and will be as interesting as any other tale of graft yet unfolded—to do its duty.

One fact must be added: The magnificent work which the Teachers' Federation did is not a finality. The Board of Equalization this week refused to adopt rules which would have interfered with the underground manipulation of their assessments, and there is as much necessity for some one who will fight them as there ever was. E. M. WINSTON.

Chicago, Nov. 9, 1906.

Are Evangelism and Civic Righteousness Mutually Exclusive?

The general positions of UNITY are so strong that one hesitates to take issue with a particular statement for fear of having only partially perceived the intent of the writer. In the issue of October 25, however, is a paragraph which, taken as it stands, seems to accentuate an impression which already too long has exerted a divisive influence. The reference is to "Gypsy Smith," and Dr. Hillis is rebuked for growing enthusiastic over the "Gypsy's" power as shown by his ability to "bring men to their feet." UNITY thinks it a better task for the preacher to "lay the foundations of intelligent appreciation of duty, a sense of civic responsibility, and, above all, the intellectual and spiritual humility that will call for continuous application."

Now the main contention here may be quite true. No doubt the chief business of preaching is concerned with the patient working out of life's tasks. But why should the two types of preaching be forever discussed as though one excluded the other? Is there not a place for both? The writer of the paragraph would seem to have suggested this himself in the next sentence when he says, rather sarcastically, that "The work of these 'reviving' men is at its maximum during a psychological moment, not through the sociological years." Of course it is. That is precisely the function of 'revival' preaching; to 'jolt' the sluggish man into such a realization of his responsibility at a 'psychological moment' that his will can be made to 'function' through the 'sociological years.' The two go together; methods may differ, but one can hardly exist properly without the other.

The real reason for the unpopularity of "revivalism" lies, we suspect, in another quarter. The thing objected to is not so much what takes place at the 'psychological moment' as the methods which are often employed to secure this result. It is true that this work is sometimes attended with a cheap sensationalism, a disregard of sacred experiences, and an exhibition of professionalism that are little short of revolting to sensitive people. (Fortunately, perhaps, many of the people upon whom these methods are practiced are not particularly sensitive.) But, nevertheless, these methods of the preacher should not be confounded with the experience itself, which may be induced without these objectionable features. It was my privilege to hear "Gypsy Smith" the other evening in New York. I am free to confess that I went to the meeting in a somewhat unsympathetic frame of mind. I came away feeling that here was a man with a great and true heart. He said and did some things which are not done in the ordinary church service—this kind of a meeting is by very nature extra-ordinary—but one did not feel offended at him. His great, warm heart was all athrob with tenderness, and one hated himself for trying to live a life without love and God in it. The man was more than the method, he was deeply sincere and possessed of a real and vital interest in his brother men.

This, as it seems to me, is the true test of the power of the 'revivalist,' his ability to rise above methods and to devise his own methods, as occasion demands. He must show his genuineness by being willing to sacrifice any pet trick or any pet phraseology of doctrine, to gain the greater thing, the response of a man to his conscience. "Gypsy Smith" seemed to me to be equal to this test and I wish him the largest opportunity. B. S. WINCHESTER.

Winnetka, Ill.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

The Massachusetts Federation of Churches

The fall meeting was held in the Ford building, Boston, Monday, October 22. Nine of the twelve affiliated denominations were represented, viz., Baptist, Congregational and Disciples churches, the Episcopal Church, Friends, Free Baptist, Methodist, Presbyterian, and Unitarian churches. The African Methodist, Swedish Lutheran and Universalist churches are the three others.

The field secretary's report stated that four denominations had appointed representatives since May meeting. It is the aim to have the Federation embrace all the Protestant churches of the state. His recommendation of the speedy publication of a manual, containing constitution, members and officers, historical sketch, outline of work and statement of financial plan of the Federation was adopted.

A plan to advance comity, which in May was referred to the executive committee, was favorably reported and adopted. It outlines four steps: 1. The publication in daily and religious press, bulletins, etc., of the facts, both of the general situation and specific cases of over-churched communities. By knowledge of the facts the public opinion will be roused. 2. Conferences of missionary authorities and workers among various races, that acquaintance with each others' work and personality may prevent or remove misunderstandings. 3. Expression of the general Christian sentiment through a fraternal appeal to denominations interfering in any specific case to adjust their work by voluntary negotiations. Exchange of fields is suggested, and to render this possible the Federation is preparing a list of possible opportunities. 4. Provision for arbitration, in case the need arises and the parties request it. The watchword, however, will be "negotiation," rather than arbitration. The object is to enable each denomination to rid itself of the burden of hopelessly weak churches, and to show that it places first the interests of the kingdom of God. It was frankly recognized that not all churches in the Federation can exchange fields, and that the sentiment of loyalty to local churches must render readjustment a slow process.

Progress was also reported in the task of aiding the coöperation of local churches. The coöperative parish plan, adapted to cities, has been inaugurated in Worcester and Lynn. It is being presented in other places, and a Committee on Greater Boston is conferring with pastors in Back Bay and other districts. The five suggestions for local coöperation have been brought to the attention of pastors in every town or city and replies from one hundred tabulated to show the lack of successful experiments. Denominational organs have been interested and responded with editorials, describing and urging the trial of the suggestions. The Federation is now prepared also to recommend plans for the coöperation of churches in scattered rural townships.

Most of the state bodies are making appropriations to the expenses of the Federation; but there is still lack of funds, and contributions of individuals are needed. The field secretary's report said in conclusion: "We are now sure of our ground. The thing we are trying to do can be done; and, as Bishop Cranston told the Southern New England Methodist Episcopal Conference, 'It is the only thing that can save the churches of New England.'" E. T. ROOT.

THE STUDY TABLE

Notes.

From A. C. McClurg & Co. I get "A Hundred Years Hence," a book that I think will do you a lot of good. It professes to be a forecast of the end of the century. It follows out mechanical invention and scientific discovery as applied to human progress. Involved in this is magnificent ethical progress. The anticipation is not at all too great; and for one I propose to live just as far into this century as possible—maybe old age will be abolished before my day comes, and possibly we shall be able to put death underfoot. At any rate, my advice to old fellows is to take good care of themselves, because there are good things ahead. You will find in the book a dip into almost every department of life. It is written by T. Baron Russel.

I wish to recommend in the strongest terms the *Arena* under its present management. I do not know where you can find anything better than "The Economics of Moses and of Jesus"—two articles in the August and September numbers. There is in the September number a capital article on the cause and cure of our marine decay—answering completely the arguments in favor of a ship subsidy. By the way, the *Arena* agrees on this topic with the *Political Science Quarterly*. The effort to compel us to shoulder a huge subsidy of this sort is only second in mischief to a high protection tariff. By the way once more, Prof. Burgess in his Berlin address declares Protection and the Monroe Doctrine to be two antiquated and hereafter useless American doctrines; and he is right. The *Arena* adds a very attractive article on W. Gordon Nye, the cartoonist of progress and hope. His picture gives us a twinge of heart love for him, and a wish that he may be successful in his noble work. The October number comes to the defense of our New York bolters against corporations, rings and political scoundrels; concentrated power, indirect taxation and other rascalities. We are slightly in the minority at the polls, but we will beat them next time —with Mr. Hearst or otherwise. E. P. POWELL.

The Atom

To the man at the helm on the rushing car,
  Giving his eager lightning rein,
The English sparrow scolds like a jar,
  Daring "The Line" with death in its train.

'Mid the deafening roar of a ceaseless moil—
  Slackening belt and dizzying wheel—
A hungry unit of human toil
  Clenches the thread of his children's weal.

Atom of flesh, and atom of soul,
  Making a stand with the grim *"I will!"*
Facing, need be, the world as a whole,
  Mighty to crush—God loves thee still!

—*Mary Stebbins Savage.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Significance of the New York Election.

All the world knows the outcome of the state elections of November 6, but there has been much discussion of their significance. The result in New York has, of course, called forth the most comment, both at home and abroad. That so very vulnerable a candidate as Hearst should make so tremendous a run has shown that there is the very gravest discontent at the baneful influence which the great corporations have exercised on our political life. This is a healthy sign, however misguided the way of showing it may have been. The attack was naturally levelled at the Republican party, since it has been in power at the time when the disclosures of this influence have been brought to public notice, and since the managers of these corporations have been largely identified with that party. Nothing but the tremendous fight against their evil influence which has been carried on by President Roosevelt and his congeners saved New York from the choice of charlatan for its official head. The fact that Mr. Hughes, the Republican nominee, had gained prominence by a magnificent work in ferreting out corporate misdoings was largely offset in many a mind by the fact that his election was being urged by corporate interests, and that a prominent corporationist and machine politician was chairman of the campaign committee. It is a cause for congratulation that Hearst ran so tremendously behind his ticket, but it is still doubtful whether he has been entirely eliminated as a political factor. Had he lead his ticket, though defeated, he would almost inevitably have been the next Democratic nominee for President, and would have stood a better chance for the presidency than if elected governor. As it is, his one chance would seem to be in smashing the Democratic party and running on some independent ticket, but then, without the solid South he could do nothing. But another Hearst may arise almost any time. Only by continuance in fighting corruption can the Republican party hope to retain its power. It is not unlikely that the next great crisis it will have to meet will be on tariff evils, and unless it mends its ways it is foredoomed to defeat.

Elections Elsewhere.

Results in Pennsylvania are disappointing. By an overwhelming majority the reformers were defeated by the machine. "Corrupt and contented" would still seem to be its motto. If we add the word "rich" to the motto, we have something of an explanation. In Chicago Hearst's Independence League succeeded in giving the Republicans a sweeping victory, a doubtful benefit. Elsewhere the results were in general favorable to the Republicans, though, as had been foreseen, the majority in Congress was considerably cut down. It is still large enough for all practical purposes. Missouri returns to the Democratic column. With such a Democrat as Folk as governor that would seem to be the natural place for her.

The Declining Power of the Papacy.

It is announced on apparently good authority that the Vatican will accommodate itself to the church separation law in France and permit the formation of ecclesiastical societies to hold its property. This is a distinct come down for the Pope, but the alternative of a lasting struggle with the French republic promised even more disastrous results. The French scheme involves a distinct popularizing of church control and hence a lessening of papal influence. The power of the papacy, which has withstood so many fierce attacks, would seem to be gradually crumbling away. Other instances of decline are not far to seek. T. D. B.

Peary and the Pole.

Commander Peary has been heard from. He failed to reach the Pole, but came within 203 miles of it, beating Nansen by fifty-seven miles. He announces that he will try again. Doubtless Walter Wellman breathes easier.

Straus for the Cabinet.

The appointment of Oscar S. Straus as Secretary of Commerce and Labor is a tribute to a distinguished member of the Jewish race and proves that the spirit of anti-semitism has no place in our political life. The prospective elevation of Attorney General Moody to the Supreme bench looks like a part of Mr. Roosevelt's policy of filling that bench with men of the aggressive rather than the judicial type. The appointment to the Treasury of a man like Mr. Cortelyou, with versatility and efficiency, but wholly without experience in matters of large finance, is even more questionable.

Repulse of Radicals in London.

The London County elections resulted in a victory for the moderate elements, as opposed to the more radical laborites and municipal faddists. It would seem that some experiments in municipal ownership and operation have followed lines so far removed from the actual needs of the people as to provoke a temporary reaction.

Consolidation of City Churches.

Three west side Baptist churches in Chicago, the Second, the Fourth and the Centennial, are considering the question of joining forces, in order that a more aggressive campaign may be conducted from a base a little nearer the residential section. If the consolidation is effected it will be an evidence of a fine spirit on the part of the members of the three churches. Such movements generally strike a snag in some obstinate and narrow minded clique of people, whose personal prejudices seem to them great principles. W. B. T.

Cold Storage Chickens.

The Chicago city government is making a determined fight against the cold storage companies on the ground that large quantities of chickens are thus preserved under conditions that render them unfit for food. There appears to be some expert difference of opinion on the subject, and it is evidently not so easy to draft an ordinance that is entirely satisfactory. But it is difficult to understand the attitude of the cold storage people in resisting such regulation. Is not the lesson of the meat packers yet learned?

The Race Problem.

The week has been marked by an outbreak of horrible lynchings of negroes all over the South, the aftermath perhaps of the Atlanta riots. There can be no question of the seriousness of this matter of the prevalence of crime against white women by brutal negroes. Why should there not be a government commission to make a thorough study of the whole subject and of the right method of dealing with existing conditions?

Ridgway's.

A new and quite radical departure in journalistic enterprises is Ridgway's weekly magazine and newspaper combined. Its daring, its fairness, its able editorials, its practical optimism, its ideals, its newsiness, its pluck, all commend themselves to the intelligent reader. We hope its efforts to keep afloat—to use its own figure—in the cold waters of public curiosity will be successful, and that its staying qualities will be demonstrated so clearly that national indorsement will come as a matter of course.

Books Received

McClure, Phillips & Co.: My Impressions of America. By Charles Wagner. Price, $1, net.

Paul Elder & Co.: The Altogether New Cynic's Calendar of Revised Wisdom for 1907. By Ethel Watts, Mumford Grant, Oliver Herford, Addison Mizner.

One Hundred and One Mexican Dishes. Compiled by May E. Southworth.

Frederick Stokes Company: Every Day Living. By Annie Payson Call. Price, $1.25 net; $1.35 postpaid.

Bloch Publishing Co.: A Jewish Reply to Christian Evangelists. By Lewis A. Hart. Price, $1.50 postpaid.

The University of Chicago Press: Hebrew Life and Thought. By Louise Seymour Houghton. Price, $1.50 net.

Longmans, Green & Co.: Practice and Science of Religion. By James Haughton Woods. Price, 80c net.

Houghton, Mifflin & Co.: Ecclesiastes in the Metre of Omar. By William Byron Forbush. Price, $1.25 net; $1.35 postpaid.

Through Man to God. By George A. Gordon. Price, $1.50 net; $1.64 postpaid.

The Hebrew Literature of Wisdom. By John Franklin Genung. Price, $2 net; 2.14 postpaid.

My Pilgrimage to the Wise Men of the East. By Moncure D. Conway. Price, $3 net.

Dodd, Mead & Co.: Prisoners. By Mary Cholmondeley. Price, $1.50.

Jane Cable. By George Barr McCutcheon. Price, $1.50.

A. C. McClurg & Co.: Bob Hampton of Placer. By Randall Parrish. Price, $1.50.

THE HOME

Helps to High Living

SUN.—Thine own friend, and thy father's friend, forsake not.

MON.—As in water face answereth to face, so the heart of man to man.

TUES.—Where there is no vision the people cast off restraint.

WED.—Though I walk in the midst of trouble, thou wilt revive me.

THURS.—He that followeth after righteousness and kindness findeth life, righteousness and honor.

FRI.—If thine enemy be hungry give him bread to eat.

SAT.—Faithful are the wounds of a friend.—*Proverbs.*

The Story of Omar

Long centuries ago, three Persian boys,
Thinking upon their hopes of future joys,
Between them—Omar, Abdul and Hassan—
A lasting compact made, and thus it ran:

Abdul and Omar and Hassan. These three
Schoolmates and friends do solemnly agree
That to whichever one success may come—
Honor or Wealth—the hand of Allah from
This one to each companion dear shall make
Some worthy offering for Friendship's sake.

The years slipped by, and when good fortune came,
It brought to Abdul honor, wealth and fame:
Vizier, the Sultan, made him, and 'twas then
He thought of Omar and Hassan again.
And they, 'tis said, remembering the old
Agreement, came, their wishes to unfold.

First spoke Hassan: "Of thee, O Friend, my heart
Would crave of power to have some goodly part!"
But Omar said to Abdul: "It were well
With me, O Friend, if I might ever dwell
Within the shadow of the happiness,
And from Life's grape the wine of Wisdom press!"

To each was granted that for which he prayed;
The vow fulfilled, the promised debt was paid.
But soon Hassan, grown greedier, forgot
His love for Abdul, and began to plot
Against the Sultan and the kind Vizier
Whose hand had helped him to high career;
And at his bidding did a rascal's knife
Undo the thread of gracious Adbul's life.

Now Omar, he in peace and comfort sought
Wisdom—a school-boy still, by Allah taught;
Studied the course of planet and of star,
And for his Sultan made the Calendar;
But most he loved, at the propitious time,
He gathered wisdom in record in rhyme.

Today, of all these three 'tis he alone
Whose name is honored and whose work is known.
Modest he was, and being modest, wise!
Therein the moral of his story lies.

—*Frank Dempster Sherman.*

Princess Brigitta's Prize

On the day that the Princess Brigitta's prize was to be awarded, little Cordula went to school with a sad heart. She had so much wanted to win that prize. Sibylla and Franze and Helene and all the other girls had been working on their bits of embroidery and fine stitching these many weeks; but poor little Cordula had been forced to cook the food and brush the rooms and keep the baby happy, because the good mother had been ill. The pretty piece of needlework that she had begun was lying, with only the few dainty stitches in it, just as she had left it when the mother's strength had given out.

The beautiful Princess Brigitta was a fine needlewoman, and she had offered the prize of a gold piece to the little girl who could present the best specimen of her own needle-work. Now the day had come on which the work was to be exhibited and the prize awarded.

Each little girl brought forward her work when she was called and laid it on a small table beside the princess. When it was Cordula's turn there were tears in her blue eyes as she told the reason of her empty hands.

"But, dear child," replied the princess, "thou sayest that the mother is better. Hast thou had no time, then, for some little piece of sewing?"

"Indeed, I have not!" the little girl said earnestly. "Now that the mother is able to cook and sweep, I have to mend stockings all the time I am not in school for the five brothers and the baby. Oh, they make so many holes in the stockings, dear Princess Brigitta!"

"Ah, little one, run home and fetch one of those stockings thou hast lately mended."

Once in her father's cottage, a new difficulty arose. All the stockings that had been mended had been put on that very morning; not one pair was left. Then Cordula, in despair, turned to the baby. He had been dressed only a couple of hours: could one of his little stockings be spared? The mother drew it from the rosy foot, scanned it carefully, and said:

"Take it, child. And, if thou tellest her why the creases are there, I am sure she will pardon them."

So the baby's stocking took its place among the dainty muslins and silks and linens; and, when the prize was awarded, it did not go to Sibylla for her hemstitching, nor to Helene for her silk embroidery. No: it went to dear little Cordula, because the princess declared that the stitches in the baby's stocking were the very smallest and evenest of all, and that the little darn was the most beautiful piece of needle-work there.
—*Emma C. Dowd, in Holiday Magazine.*

A Legend

There has come to my mind a legend,
A thing I had half forgot,
And whether I read it or dreamed it—
Ah, well, it matters not.

It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings.

If he puts from his heart's inner chamber
All the passion, pain and strife,
Heartaches and weary longings
That throb in the pulses of life;

If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me;

Let us look in our hearts and question—
"Can pure thought enter in
To a soul if it be already
The dwelling of thoughts of sin?"

So, then, let us ponder a little;
Let us look in our hearts, and see
If the twilight bell of the angels
Could ring for you and me.

— *From The Light of Reason.*

It's easy to think you are standing for public liberty when private license is in your eye.

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ASSISTANT EDITOR: EDITH LACKERSTEEN
EPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:
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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

MORE NEWS FROM LANGLAAGTE AND PHILLIPOLIS.—Two weeks ago I reported something of Miss Hobhouse's "dream"; today I cannot do better than to let her continue her narrative of present conditions and possibilities, which she does as follows:

"So many girls want to come to Langlaagte and *learn*, but we have not the means to board them, and they have no money; the Federation can only undertake the ten already mentioned, and is uncertain for the future. Hence we grope our way along in the dark, not knowing what will turn up, and desperately afraid of undertaking responsibilities we may not be able to meet. Meantime applications reach us from all parts to send teachers to the distant districts, where board and lodging will be freely given; but there is no money for even a low salary for such a teacher. It is horrid to have to refuse when one has the teachers and when it is just what one wants to do!

"Another feature of the situation is the increasing production of cotton, and in the low, warm parts where this is grown, much could be done with this. Flax, too, is being grown by a firm for making linseed oil cakes, and they have offered me their flax. Another opening! Also a man from Natal has sent samples of a fiber grown there of which he can obtain large quantities if I can spin it. We are trying it; a sort of jute, I believe.

"I hope I have given a fairly comprehensive sketch of our position. At least I want to make it clear that on every side there is opportunity to develop and desire to coöperate in helping the work forward, but we have to nip it in the bud for want of means.

"We have just received from Germany a beautiful gift of fifteen spinning wheels, three of them being a present from the Grand Duchess of Baden. Count Bothmer of Wiesbaden sent them."

Under date of July 20 she writes:

"July has brought me again to Philippolis, after a restful fortnight spent at President Steyn's farm *en route*. . . . Then I came to this dried-up spot, the whole journey saddened by the parched and locust-swept country.

"Marion Rowntree came in the 'clergyman's spider' to meet me, looking remarkably well. The work seems going on very briskly in the school. There are about twenty girls, many of them new to me, and many others keep applying for admission. The general atmosphere of the workroom is exceedingly good. Each girl is intent on what she does, there is very little talking, but nevertheless a lively and cheerful air pervades the whole.

"The great interest for me here lies *outside* the school, for there one begins to see the growth of 'home industries.' The nursing and developing of this branch, which is at the same time the ultimate aim of our efforts and the basis upon which the school work must be built up, is due to Marion Rowntree's energy and ardor. She has a wonderful faculty for getting on with the girls and their mothers. A weekly duty of hers is to go to the neighboring village of Waterkloof to weigh and pay for the yarn, and yesterday she and I walked there together, a good hour's tramp. The tiny village shop is put at her disposal on these occasions, and there we found a collection of women, babies and yarn. Marion stood behind the counter and looked very wise, the mothers finding me useful as a Court of Higher Appeal to know if the quality of this yarn was not superior to the quality of that one, and so on. They took refusal most good-humoredly, well knowing that our criticisms were just; they are most grateful for the work and knowledge we impart. I was very satisfied with the quality of the yarn brought in. We afterwards visited several cottages where spinning was going on, notably that of Mrs. Fourie, a very fine middle-aged woman of sterling character. She was spinning on one of the Swiss wheels and in passing I must remind you that the growth of this outside work is wholly due to that gift from Switzerland. She and her husband were well off before the war, had flocks and herds, but now nothing at all, and so she was driven to make a few shillings where possible. A large, good house she had, and three pieces of good fruniture (sheltered by a friend from the general wreckage) and a very large American organ, which on her return from camp she had found in bits, strewn about, and had put together again to look quite nice. Her wheel stood in the outhouse, where with the door open to the west the sun was streaming in, and beside it was a great bath filled with freshly carded Angora. From the rafters hung her week's spinning, covered with a white cloth to keep it delicately clean, and her pride and joy in uncovering it to shew us were quite delightful. She earns 10 or 12 shillings a week; she begged me for another Swiss wheel to give to a girl near by, whom she was going to teach.

"Thence we went to the cottage of an old pupil, who had had a rug loom made by a village man for only 15 shillings. She had spun her own yarn on the Swiss wheel which stood in a corner; her warp was well put on, and the rug looked promising.

"The Waterkloof people are very keen about dyeing also, and have made many attempts, with varying results, but the fact is the vegetable world is at a standstill, well-known plants have disappeared, and the remainder have no sap or goodness in them. The farmers have no money to employ men, even if it were possible to do much in the drought-stricken land. Before the war, the great supplies laid in during the abundant season enabled people to weather the drought cycles, but the war exterminated all supplies, and there has been no good season since. Yours very sincerely,

"EMILY HOBHOUSE."

This is the latest letter received over here. Several translations of recent letletrs in newspapers and circulars, both French and German, some of them illustrated with views of the Philippolis and Langlaagte workrooms, have come to hand. They are being circulated by indefatigable friends of the cause in Germany and Switzerland, while renewed efforts are being made to interest American philanthropists in a work so well begun and of such far-reaching possibilities. Contributions, large or small, may be sent to the undersigned, who will acknowledge and forward them.

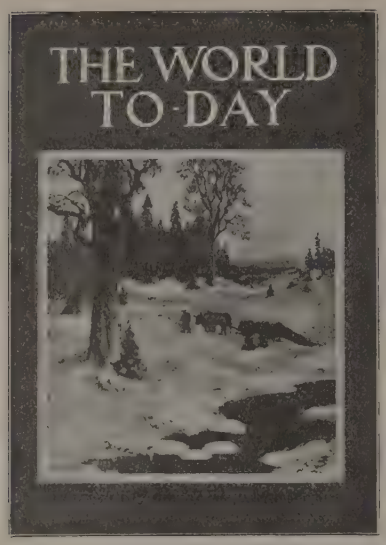
MARY E. HAWLEY.
The John Crerar Library, Chicago, Ill.

It is through the multitudinous mass of living human hearts, of human acts and words of love and truth, that the Christ of the first century has become the Christ of the nineteenth.

Dean Stanley.

If the world is ever conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great, and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord, what wilt thou have *me* to do?"

Thomas Guthrie.



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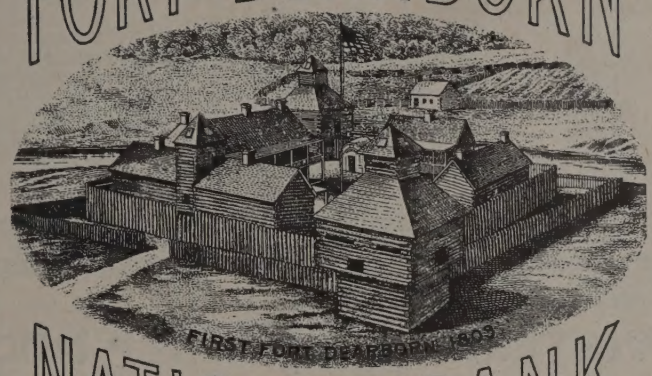

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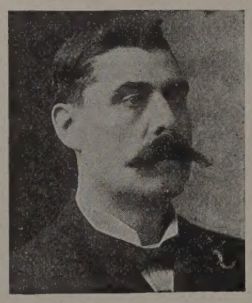
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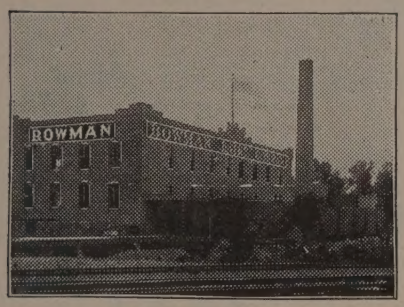

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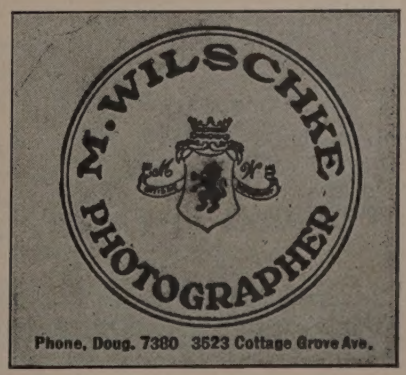

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